

# WITCHCRAFTS,

Strange and Wonderfull:

Discovering the damnable practises of  
seven Witches, against the lives of certaine  
Noble Personages, and others of this  
*Kingdome, as shall appeare in this  
lamentable History.*

With an approved triall how to finde out either Witch,  
or any Apprentise to Witch-craft.



Imprinted at London, by *M. F. for Thomas Lamberts* at the  
Horsehoe neere the Hospitall Gate in  
*Smithfield.* 1635.



# WITCHCRAFTS,

Strange and Wonderfull.



Y meaning is not to make any contentious Arguments about the discourses, distinction or definition of Witch-craft, the power of Devils, the nature of Spirits, the force of Charms, the secrets of Incantation, and such like; because the Scriptures are full of prohibitions to this purpose, and proclaimes death to the presumptuous attempters of the same: Besides, both Princes, (yea, our owne learned and most judicious King) Philosophers, Poets, Chronologers, Historiographers, and many worthy Writers, have concurred and concluded in this; that divers impious and facinorous mischiefs have bene effected through the instruments of the devil, by permission of God, so that the Actors of the same have carried away the opinion of the world, to doe that which they did by Witch-craft; or at least to be esteemed Witches, for bringing such and such things to passe: For howsoever, the learned have charactered delinquents in this kinde, by titles of sundry sorts, and most significant attributes; as *Pythessiae*, dealing with artificiall charms: *Magi*, anciently reputed so, for extraordinary wisdom and knowledge in the secrets of Simples, and Hearbes; *Chaldei*, famous for Astronomic, and Astrologie; *Negromancers*, for practising to raise dead bodies, and by them to foretell events of the earth; *Geomantici*, for conversing with Spirits, and using Incantations; *Genethliaci*, for presaging on the calculating of Nativities; or, if you will, assuming the credit of Figure-casting; *Ventriloqui*, for speaking with hollow voyces, as if they were possessed with Devils; *Venefici*, for dealing with poyson, and either killing, or curing that way: For you must understand, however the Professors aforesaid, practise murther and mischief;

Pl ✓  
Shelley ✓  
P ✓

[The WONDERFUL discovery  
of the watercrafts]

Another ed. of The wonderful  
discovery of the watercrafts  
of Margaret and Philip  
Hawes - see Ag - d. 5





### *A wonderfull Discovery of Witch-craft.*

varies bodies, where in the monstrous subtlety of the Devil is so apparent, that it is wonderfull one way to relate, and lamentable another way to observe the same. For no sooner shall such motives poyson the inward conceit or apprehension of such damnable cariffes : But then steppeth forth the Devil, and not enely sheweth them the way, but prescribeth the manner of effecting the same, with facility and easinesse, assuring that hee himselfe will attend them in some familiar shape of Rat, Cat, Toad, Bird, Cricket, &c. yea effeaturate whatsoever they shal demand or desire; and for their better assurance and corroboration of their credulity, they shall have palpable and forcible touches of sucking, pinching, kissing, dosing, colling, and such like : whereupon, without any feare of God or man, knowledge of Christ, hope of redemption, confidence of mercy, or true beliefe, that there is any other thing to be looked after but this present world; according to that Atheistick position of *Epicurus*:

*Edes, bibe, lude, post mortem nulla voluptas.*

*Eat, drinke, sport, play, and take thy pleasures rest :*

*For after death who knows what shall be best.*

they admit of those execrable conditions of commutation of soules for the entertaining of the spirits, and so fall to their abominable practises, continuing in the same till God laugh them to scorne, and will by no means suffer them to abuse his holy Name, nor deceive others by their prophane lives any longer : Witnesse for the generall, those infinite Treatises of many of them convinced by Law, and condemned to death; to the fearefull example of all carnall and hypocriticall Christians : but more especially you may over-look ( if you please ) that learned Discourse of *Demonology*, composed in forme of a Dialogue, by the high and mighty Prince, *James* by the grace of God, King of *England, Scotland, France, and Ireland, &c.* and printed ( as I take it ) according to the copie of *Edenburgh*, 1603. As also a Treatise of Witch-craft made by that learned *Mr. Alexander Roberts*, Preacher at Kings-Linne in Norfolk, 1615, upon the discovery of the Witchcrafts of *Mary Smith*, wife of *Henry Smith* Glover, with her vocall contract between the



### *A wonderfull Discovery of Witch.craft.*

chiefe; yet many times, they pretend cures and preservation; with many others, carrying the shew of great learning and admired knowledge; yet have they all but one familiar terme with us in English, called Witches. As for the conceit of Wise-men, or Wise-women, they are all meerely cozeners and deceivers; so that if they make you beleeve, that by their meanes you shall heare of things lost or stolne, it is either done by Confection, or put off by protraction, to deceive you of your money.

Onely (as I said before) there bee certaine men and women growne in yeares, and over-growne with Melancholie and Atheisme, who out of a malicious disposition against their betters or others thriving by them; but most times from a heart-burning desire of revenge, having entertained some impression of displeasure, and unkindnesse, studie nothing but mischief and exoticke practises of loathsome Arts and Sciences: yet I must needs say, that sometimes the fained reputation of wiledome, cunning, and to be reputed a dangerous & skilfull person, hath so prevailed with divers, that they have taken upon them indeed to know more than God ever afforded any creature, and to performe no-lesse than the Creator both of heaven and earth; making you beleeve with *Medea*, that they can raise tempests, turne the Sunne into blood, pull the Moone out of her Sphere, and saile ouer the Sea in a cockell shell, according to the Poet:

*Flettere sinequeam Superos, Acheronta movebo.*

*If Art doe faile to move the Gods.*

*consent unto my minde:.*

*I will the Devils raise, to doe*

*what they can in their kinde.*

But howsoever speciall persons are transported with an opinion of their owne worth, & prevailing in this kinde, yet by lamentable experience we know too wel, what monstrous effects have been produced, even to the horror of the hearers, and damnation of their owne soules, by such kinde of people: For as it is in the tale of the envious man, that put out one of his eyes to have his companion-lose both; so farreth it with them and worse, to give away their soules to be revenged of their adversaries

### *A wonderfull Discovery of Witch-craft.*

the damnable practises of Witches, and cunning of the Devill to deceive them.

But yet because the minde of man may be carried away with many idle conjectures, either that women confessed these things by extremity of torture, or that ancient examples are by this time forgotten ( although the particulars are upon record, for the benefit of all posterity : ) Or that they were besides themselves, or subject to some weak device or other ; rather to bring in question the integrity of Justice, than to make odious the lives of such horrible offenders : I have presumed to present on the Stage of verity, for the good of my Countrey, and the love of truth, the late wofull Tragedie of the destruction of the Right Honourable the Earle of *Rutlands* children, who ( to his eternall praise ) proceeded yet both religiously and charitably against the offenders, leaving their prosecution to the Law, and submitting himselfe and deplorable case to the providence of God, who afflicteth his best servants with punishments, and many times, sendeth extraordinary vengeance as well on the innocent, as the bad deseruer, to manifest his glory : Therefore by way of Caution. I advise thee ( gentle Reader ) whatsoever thou art, to take heed how thou doest either despise the power of God in his creatures, or vilipend the subletie and fury of the Devill, as Gods instrument of vengeance, considering that Truth in despite of gaine-sayers will prevaile, according to that principle ; *Magna est veritas & prevalebit.*

---

### *The Story follows.*

**A**fter the Right Honourable Sir *Francis Manners* succeeded his brother in the Earledome of *Rutland* : and so not onely tooke possession of *Beaver Castle*, but of all other his Demeanes, Lordships, Townes, Mannors, Lands, and Revenues appropriate to the same Earledome : he proceeded so honourably in the course of his life, as neither displacing Tenants, discharging Servants, nor denying the assistance of the poore ; but welcoming of strangers, and performing

### *A wonderfull Discovery of Witch-craft.*

the Devil and her selfe, in solemne termes, and such like imposturing filthinesse; with many hurts and mischiefes which thereby she procured. As also a certaine discovery 1611. made by *John Cotta* Doctor of Physicke in Northampton, of Empericks, women about sicke persons, Quack-salvars, and Fugitives, which seeme to worke ingling wonders; Surgeons, Apothecaries, practisers by Spels, the true discovery of Witch-craft, especially in the sicke, with many instances of that kinde: Wizards, and servants of Physicians, who may be called, ministring helpers: To this he hath added, the Methodian learned deceiver, or heretick physician; Astrologers, Ephemerides-masters, Conjecters by urine, Travellers: and last of all, the true Artift his right description and election. As also a Dialogue concerning Witches and Witch-craft, composed by *George Gifford*, Minister of Gods word in Maldon, 1603. wherein the cunning of the Devil is discovered, both concerning the deceiving of Witches., and seducing of others into many great errors: As also an ancient Discourse of the fearefull practises of foure notorious French Witches, with the manner of their strange execution. As also the severall and damnable practises of Mother *Sutton* of Milton Mills in the Countie of Bedford, and *Mary Sutton* her daughter, who were arraigned, condemned and executed for the same: As also, 1612. the wonderfull discovery of Witches in Lancashire, being 19. in number, notorious for many infamed actions, and convicted before *Sir James Altham*, and *Sir Edward Bromley*, Barons of the Exchequer: together with the Arraignement and triall of *Jennet Preston* at Yorke, with her fearefull execution for the murthering of *Mr. Lister* by Witch-craft, with infinite other relations concerning the generall conviction of Witches, & their practises, & condemnation of the particular opinion of some men, who suppose there be none at all, or at least, that they doe not personally or truly effect such things as are imputed unto them, and which out of some dangerous impression of Melancholy, Vaine glory, or some other diseased operation, they assume to themselves by reason of a former Contract with the Devil. And so much for the certainty of Story, and fearefullesse of the truth concerning the



*A Wonderful Discovery of Witch-craft.*

so little cause of displeasure and unkindnesse. Concerning *Margaret*, that shee often resorted from the Castle to her mother, bringing such provision as they thought was unbecomming for a servant to purloine, and coming at such unseasonable houres, that they could not but conjecture some mischief betwene them, and that their extraordinary riot and expences tended both to rob the Lady, and to maintaine certaine debauch and bafe company, which frequented this *Joane Flowers* house the mother, and specially her youngest daughter, *Conceit* *Phillip*, that she was lewdly transported with the love of one *Thomas Symphon*, who presumed to say, that she had bewitched him; for he had no power to leave her, and was (as hee supposed) maruellously altered both in minde and bodie, since her acquainted company. These complaints began many yeares before either their conviction, or publike apprehension: Notwithstanding, such was the honour of this Earle and his Lady; such was the cunning of this monstrous woman in observation towards them; such was the subtlety of the Devil to bring his purposes to passe: such was the pleasure of God to make triall of his servants; and such was the effect of a damnable womans wit and malicious envy, that all things were carried away in the smooth channel of liking and good entertainment on every side, untill the Earle by degrees conceived some-mislike against her; and so, peradventure estranged himselfe from that familiarity and accustomed conferences hee was wont to have with her: untill one *Peake* offered her some wrong; against whom she complained, but found that my Lord did not affect her clamorous and malicious information: untill one *Mr. Pava* abandoned her company, as either suspicious of her lewd life, or distasted with his owne misliking of such bafe and poore Creatures, whom no body loved but the Earles household; untill the Countesse misconceiving of her daughter *Margaret*, and discovering some undecencies both in her life and neglect of her businesse, discharged her from lying any more in the Castle, yet gave her forty shillings, a bolster, and a mattresse of wooll; commanding her to goe home; untill the slacknesse of her repaying to the Castle, as she was wont, did turne her love and

### *A wonderfull Discovery of Witch-craft.*

ming all the duties of a noble Lord, that he fastened as it were unto himselfe the love and good opinion of the Countrey; wherein hee walked the more cheerfully and remarkably, because his Honourable Countesse marched arme in arme with him in the same race: So that *Beaver Castle* was a continuall Palace of entertainment, and a daily receptacle for all sorts both rich and poore, especially such ancient people as neighboured the same: amongst whom, one *Joan Flower* with her daughters, *Margaret* and *Phillip*, were not onely releev'd at the first from thence, but quickly entertained as Chair-women, and *Margaret* admitted as a continuall dweller in the Castle, looking both to the Poultry abroad, and the Wash-house within doores: In which life they continued with equall correspondence, till something was discovered to her noble Lady, which concerned the misdemeanour of these women. And although such Honourable persons shal not want of all sorts of people, either to bring them newes, tales, reports, or to serve their turne in all Offices whatsoever; so that it may well be said of them, as it is of great Kings and Princes, that they have large hands, wide eares, and piercing sights, to discover the unswept corners of their remotest confines, to reach even to their farthest borders, and to understand the secrets of their meanest Subjects: yet in this matter, neither were they busie-bodies, flatterers, malicious politicians, underminers, nor supplanters one of anothers good fortune: but went simply to worke, as regarding the honour of the Earle and his Lady, and so by degrees gave light to their understanding to apprehend their complaints. First, that *Joane Flower* the mother, was a monstrous malicious woman, full of oathes, curses, and imprecation: irreligious and for any thing they saw by her, a plaine Atheist: besides, of late dayes, her very countenance was estranged, her eyes were fiery and hollow, her speech fell and envious, her demeanour strange and exoticke, and her conversation sequestred; so that the whole course of her life gave great suspicion that she was a notorious Witch: yea, some of her neighbours dared to affirme, that she dealt with familiar spirits, and terrified them all with curses and threatening of revenge, if there were never  
so

### *A Wonderful Discovery of Witch-craft.*

convulsions, which they taking as gentle corrections from the hand of God, submit with quietnesse to his mercy, and study nothing more, then to glorifie their Creator in heaven, and beare his crosses on earth.

At last, as malice increased in these damnable women; so his family felt the smart of their revenge and insidious disposition. For his eldest Sonne *Henry* Lord *Rosse* sickened very strangely, and after a while died: and his next, named *Francis* Lord *Rosse*, accordingly, was severely tormented by them and most barbarously and inhumanely tortured by a strange sickness: not long after the Lady *Katherine* was set upon by their dangerous and divellish practises, and many times in great danger of life, through extreme maladies and unusual fits. Nay (as it should seeme, and they afterward confessed) both the Earle and his Countesse were brought into their snares as they imagined, and indeed determined to keepe them from having any more children. Oh unheard of wickednesse and mischievous damnation! Notwithstanding all this did the noble Earle attend his Majesty, both at New-Market before Christmas, and at Christmas at Whitehall; bearing the losse of his children most nobly, and little suspecting that they had miscarried by Witch-craft, or such like inventions of the Devil, untill it pleased God to discover the villanous practises of these bad women, and to command the Devil from executing any further vengeance on innocents, but leave them to their shames, and the hands of Justice; that they might not onely be confounded for their villanous practises, but remaine as a notorious example to all ages of his judgement and fury. Thus were they apprehended about Christmas, and carried to Lincolne Jayle, after due examination before sufficient Justices of the Peace, and discreet Magistrates, who wondered at their audacious wickednesse: but *Joan Flower* the mother, before conviction (as they say) called for bread and butter, and wished it might never goe through her if shee were guilty of that whereupon she was examined; so mumbling it in her month, never spake more words after, but fell downe and died as she was carried to Lincolne Jayle, with an horrible excruciation of soule and  
body,



### *A wonderfull Discovery of Witch-craft.*

Liking toward this Honourable Earle and his Family, into hate and rancour : whereupon despighted to be so neglected, and exprobrated by her neighbours for her daughters casting out of doores, and other conceived displeasures, shee grew past all shame and womanhood, and many times curst them all that were the cause of this discontentment, and made her so loathsome, to her former familiar friends & beneficiall acquaintance.

When the Devill perceived the infectious disposition of this wretch, and that she and her daughters might easily be made instruments to enlarge his kingdome, and be as it were the executioners of his vengeance; not caring whether it lighted upon innocents or no, hee came more neerer unto them, and in plaine termes, to come quickly to the purpose, offered them his service, and that in such a manner as they might easily command what they pleased : For hee would attend you in such pretty formes of Dog, Cat, or Rat, that they should neither be terrified, nor any body else suspicious of the matter. Vpon this they agree; and (as it should seeme) give away their soules for the service of such Spirits, as he had promised them; which filthy conditions were ratified with abominable kisses, and an odious sacrifice of blood, not leaving out certain charmes and conjurations, with which the Devill deceived them, as though nothing could be done without ceremony, and a solemnity of orderly ratification. By this time doth Satan triumph, and goeth away satisfied to have caught such fish in the net of his illusions : By this time are those women Devils incarnate, and grow proud againe in their cunning and artificiall power to doe what mischief they list : By this time they learne the manner of Incantations, Spells, and Charmes : By this time they kill what Cattell they list, and under the covert of flattery and familiar entertainment, keepe hidden the stinging Serpent of malice, and a venomous inclination to mischief : By this time is the Earle and his family threatened, and must feelee the burthen of a terrible tempest, which from these womens devilish devises fell upon him, he neither suspecting nor understanding the same : By this time both himselfe and his honourable Countesse, are many times subject to sicknesse and extraordinary convulsions,

*A wonderfull Discovery of Witchcraft.*

prayers, and the fire went away, and shortly after a Crow came and picked upon her cloathes, and shee said her prayers againe, and bade the Crow goe to whom hee was sent, and the Crow went unto her Master, and did beat him to death, and shee with her prayers recovered him to life; but he was sicke a fortnight after, and saith, that if she had not had more knowledge then her Master, both hee and shee and all the Cartell had beene slaine.

Being examined concerning a childe of *Anne Stannidge*, which shee was suspected to have bewitched to death; saith, the said *Anne Stannidge* did deliver her childe into her hands, and that she did lye upon her skirt, but did no harme unto it: And being charged by the mother of the childe, that upon the burning of the haire and the pairing of the nailes of the said childe, the said *Anne Baker* came in and set her downe, and for one houres space could speake nothing, confesseth she came into the house of the said *Anne Stannidge* in great paine, but did not know of the burning of the haire and nailes of the said childe; but said shee was so sicke that shee did not know whither she went.

Being charged that shee bewitched *Elizabeth Hough*, the wife of *William Hough* to death, for that shee angered her in giving her almes of her second bread; confesseth that shee was angry with her and said she might have given her of her better bread, for she had gone too often on her errands, but more she saith not.

This Examine confesseth that she came to *Joane Gylles* house, her childe being sicke, and that shee intreated this Examine to looke on her childe, and to tell her whether it was foretspoken or no, and this Examine said it was foretspoken; but when the said childe died she cannot tell.

And being asked concerning *Norley* carrying of his childe home unto his owne house, where the said *Anne Baker* was, she asked him who gave the said childe that loafe, hee told her *Anthony Gill*, to whom this Examine said, he might have had a childe of his owne if hee would have sought in time for it; which words shee confessed shee did speake.

B 3

Being

*A wonderfull Discovery of Witch craft.*

body, and was buried at Ancaster.

When the Earle heard of their apprehensions, hee hastied downe with his brother Sir *George*, and sometimes examining them himselfe, and sometimes sending them to others; at last left them to the triall of the Law, before the Judges of Assize at *Lincolne*; and so they were convicted of murther, and executed accordingly, about the 11. of March, to the terror of all the beholders, and example of such dissolute and abominable creatures: and because yee shall have both cause to glorifie God for this discovery, and occasion to apprehend the strangenesse of their lives, and truth of their proceedings: I thought it both meet and convenient to lay open their owne Examinations and Evidences against one another, with the manner of their proceeding and revenges, with other particulars belonging to the true and plaine discovery of their villany and Witch-craft.

*The Examination of Anne Baker of Bottesford in the County of Leicester Spinster, taken March 1. 1618. by the right Honorable Francis Earle of Rutland, Sir George Manners Knight, two of his Majesties Justices of the Peace for the County of Lincoln, and Samuel Fleming Doctor of Divinity, one of his Majesties Justices of the Peace for the County of Leicester afore said.*

Shee saith, That there are foure colours of Planets, Blacke, Yellow, Greene, and Blew: and that Blacke is alwayes Death, and that she saw the Blew Planet strike *Thomas Fairebarne*, the eldest sonne unto *William Fairebarne*, of Bottesford afore said by the *Pinsold* there, within the which time the said *William Fairebarne* did beat her and brake her head, whereupon the said *Thomas Fairebarne* did mend. And being asked who did send that Planet? answered it was not I.

Further she saith, That she saw a hand appeare unto her, and that shee heard a voyce in the aire said unto her, *Anne Baker*, save thy selfe, for to morrow thou and thy Master must be slain: and the next day her Master and she were in a Cart together; and suddenly shee saw a flash of fire, and shee said her prayers,



*A wonderfull Discovery of Witch-craft.*

would give it nothing, and told it that shee had sent it to no place, but onely to see how my Lord Rosse did, and that her spirit told her, that he should doe well.

*The Examination of the said Ioane Willmot, taken the second day of March, in the yeare above said, before the said Alexander Amcotts.*

**T**His Examinee saith, That shee hath a Spirit which shee calleth *Pretty*, which was given unto her by *William Berry* of *Langholme* in *Rutlandshire*, whom she served three yeares, and that her Master when hee gave it unto her, willed her to open her mouth, and hee would blow into her a Fairy which should doe her good; and that shee opened her mouth, and he did blow into her mouth, and presently after his blowing, there came out of her mouth a Spirit, which stood upon the ground in the shape and forme of a woman, which Spirit did aske of her her soule, which shee then promised unto it, being willed thereunto by her Master. She further confesseth, That she never hurt any body, but did helpe divers that sene for her, which were stricken or fore-spoken: and that her Spirit came weckely to her and would tell her of divers persons which were stricken and fore-spoken. And she saith, That the use which shee had of the Spirit was to know, how those did which shee had undertaken to amend; and that she did helpe them by certaine prayers which shee used, and not by her owne Spirit: neither did she imploy her Spirit in any thing, but onely to bring word how those did which shee had undertaken to cure.

And she further saith, That her Spirit came unto her this last night (as shee thought) in the forme of a woman, mumbling, but shee could not understand what it said. And being asked whether shee were not in a dreame or slumber when shee thought she saw it, she said no, and that she was as waking as at this present.

*Alexander Amcotts. Thomas Robinson. test.*

*The Examination of Joane Willmot of Goadby in the County of Leicestershire widow, taken the 17. of March, 1618. by Sir Henry*

### *A wonderfull Discovery of Witchcraft.*

Being blamed by *Henry Mills* in this sort; A fire set on you, I have had two or three ill nights to whom she made answer, you should have let me alone then, which she confesseth.

The said *Anne Baker*, March 2. 1618. confesseth before *Samuel Fleming* Doctor of Divinity, that about 3. yeares agoe, she went into Northamptonshire, and that at her coming backe againe one *Peakes* wife and *Denis* his wife of Belvoyre told her that my young *L. Henry* was dead, and that there was a glove of the said Lord buried in the ground; and as that glove did rot and wast, so did the liver of the said Lord rot and wast.

Further she said, March 3. 1618. before Sir *George Manners* Knight, and *Samuel Fleming* Doctor of Divinity, that she hath a spirit which hath the shape of a white dogge, which she calleth her good spirit.

*Samuel Fleming* test.

*The Examination of Ioane Willmot, taken the 28. of February, in the 16. yeare of the reigne of our Sovereigne Lord James over England. King, Ch. and over Scotland the 52. before Alexander Amcotts Esquire, one of his Majesties Iustices of the Peace of the said Parts and County.*

**T**His Examinat saith, That *Ioane Flower* told her that my Lord of *Rutland* had dealt badly with her, and that they had put away her daughter, and that although shee could not have her will of my Lord himselfe, yet she had spied my Lords Sonne, and had stricken him to the heart. And shee saith, that my Lords sonne was stricken with a white Spirit, and that she can cure some that send unto her, and that somewhat her for her paines, and of some she taketh nothing.

Shee further saith, That upon Friday night last, her Spirit came to her and told her, That there was a bad woman at *Deeping* who had given her soule to the Devill: and that her said Spirit did then appeare unto her in a more ugly forme then it had formerly done, and that it urged her much to give it some thing, although it were but a piece of her girdle, and told her that it had taken great paines for her, but shee saith that shee would

### *A Wonderful Discovery of Witch-craft.*

presently came to her, and she departing left them with this Examinee, and they lept on her shoulder, and the Kidlin suckt under her right eare on her necke, and the Moldiwarp on the left side, in the like place. After they had suckt her, shee sent the Kidlin to a Baker of that Towne, whose name she remembers not, who had called her Witch and stricken her; and bade her said Spirit goe and bewitch him to death: the Moldiwarp she then bade goe to *Anne Daws* of the same Towne, and bewitch her to death, because shee had called this Examinee Witch, whose jade, &c. and within one fortnight after they both died.

And further this Examinee saith, That she sent both her Spirits to *Stonesby*, to one *Willison* a husband-man, and *Robert Willison* a husbandman's sonne, and bade the Kidlin goe to *Willison* and bewitch him to death, and the Moldiwarp to the other, and bewitch him to death, which they did; and within ten dayes they died. These foure were bewitched while this Examinee dwelt at *Walham* afore said.

About three yeares since, this Examinee removed thence to *Stathorne*, where she now dwelt; upon a difference betwene the said *Willmot* and the wife of *John Patchet* of the said *Stathorne* Yeoman, she the said *Willmot* called her this Examinee to goe and touch the said *John Patchet's* wife and her child, which she did, touching the said *John Patchet's* wife in her bed, and the child in the Grace-wifes armes, and then sent her said Spirits to bewitch them to death, which they did, and so the woman lay languishing by the space of a moneth and more, for then she died; the child died the next day after she touched it.

And shee further saith, That the said *Joane Willmot*, had a Spirit sucking on her, under the left flanke, in the likenesse of a little white dogge, which this Examinee saith, that shee saw the same sucking in Barley-harvest last, being then at the house of the said *Joane Willmot*.

And for her selfe, this Examinee farther saith, That she gave her soule to the Devill to have these Spirits at her command; for a confirmation whereof, she suffered them to sucke her awayes as afore said, about the Change and full of the Moone.

*H. Hastings. Samuel Fleming.*

C

The



### *A wonderfull Discovery of Witchcraft.*

Henry Hastings Knight, and Samuel Fleming Doctor of Divinity, two of his Majesties Iustices of the Peace of the said County of Leiceſter.

**S**He saith, That she told one Cookes wife, of Statborne in the said County Labourer, that *John Patchet* might have had his child alive, if he would haue fought forth for it in time, and if it were not death stricken in her wayes, and that *Patchets* wife had an evill thing within her, which should make an end of her, and that she knew by her girdle.

Shee saith further, That *Gamaliel Greete* of *Walbam* in the said County Shepherd, had a Spirit like a white Mouſe put in to him in his ſwearing; and that if hee did looke upon any thing with an intent to hurt, it should be hurt, and that he had a marke on his left arme, which was cut away; and that her owne Spirit did tell her all this before it went from her.

Further shee saith, That *Ioane Flower*, *Margaret Flower*, and she, did meet about a weeke before *Ioane Flowers* apprehension in *Blackborrow hill*, and went from thence home to the said *Ioane Flowers* house, and there shee saw two Spirits, one like a Rat, and the other like an Owle; and one of them did sucke under her right ear, as she thought: and the said *Ioane* told her, that her Spirit did say, she should neither be hanged nor burnt.

Further she saith, That the said *Ioane Flower* did take up some earth and spit upon it, and did worke it with her finger, and put it up into her purse, and said, Though she could not hurt the Lord himselfe, yet she had sped his soune, which is dead.

*H. Hastings. Samuel Fleming.*

*The Examination of Ellen Greene of Statborne in the County of Leiceſter, taken the 17. of March 1618. by Sir Henry Hastings Knight, and Samuel Fleming Doctor of Divinity.*

**S**He saith, That one *Ioane Willmot* of *Goadby* came about fixe years since, to her in the Woldes, and perswaded this Examinee to forsake God, and betake her to the Devil, and she would give her two Spirits, to which she gave her consent and thereupon the said *Ioane Willmot* called two Spirits, one in the likenes of a Kitten, and the other of a Moldiwarp, the first the said *Willmot* called *Pusse*, the other *Hiffe*, and they presently

### *A Wonderful Discovery of Witch-craft.*

mischief light on him, but hee will mend againe.

Shee tūther saith, That her mother, and shee, and her sister agreed together to bewitch the Earle and his Lady, that they might have no more children: and being demanded the cause of their malice and ill-will; shee saith, that about foure yeares since, the Countesse (growing into some mislike with her) gave her forty shillings, a bolster, and a n attresse, and bade her lie at home, and come no more to dwell at the Castle; which shee not onely tooke in ill-part, but grudged at it exceedingly, swearing in her heart to be revenged. After this her mother complained to the Earle against one *Peake*, who had offered her some wrong; wherein shee conceived that the Earle tooke not her part, as she expected, which dislike with the rest, exasperated her displeasure against him, and so she watched an opportunity to be revenged: whereupon shee tooke wooll out of the said mattresse, and a paire of gloves, which were given her by *Master Vassor*, and put them into warme water, mingling them with some blood, and stirring it together, then shee tooke the wooll and gloves out of the water, and rubd them on the belly of *Rutterkin* her Cat, saying, the Lord and the Lady should have more children, but it would be long first.

Shee further confesseth, that by her mothers commandment, she brought to her a piece of a handkerchiefe of the Lady *Katherine* the Earles daughter, and her mother put it into hot water, and then taking it out, rubd it on *Rutterkin*, bidding him slee, and goe; whereupon *Rutterkin* whined and cried Mew: whereupon shee said, that *Rutterkin* had no power over the Lady *Katherine* to hurt her.

*Another Examination of Philip Flower, before Francis Earle of Rutland, Francis Lord Willoughby of Ersby, Sir George Manners, and Sir William Pelham.*

Shee confesseth and saith, That shee hath a Spirit sucking on her in the forme of a white Rat, which keepeth her left breast, and hath so done for three or foure yeares, and concerning the agreement betwixt her Spirit and her selfe, shee confesseth and saith, That when it came first unto her, she gave her

### *A wonderfull Discovery of Witch craft.*

*The Examination of Philip Flower, sister of Margaret Flower, and daughters of Ioane Flower, before Sir William Pelham, and Master Butler, Iustices of the Peace, February 4. 1618. Which was brought in at the Assizes as evidence against her sister Margaret.*

**S**He saith, That her mother and her sister maliced the Earle of *Ruiland*, his Countesse, and cheir children, because her sister *Margaret* was put out of the Ladies service of Laundry, and exempted from other services about the house, whereupon her said sister; by the commandement of her mother, brought from the Castle the right hand glove of the Lord *Henry Rosse*, which she delivered to her mother; who presently rubd it on the backe of her Spirit *Rutterkin*, and then put it into hot boiling water, afterward she pricked it often, and buried it in the yard, wishing the Lord *Rosse* might never thrive, and so her sister *Margaret* continued with her mother, where she often saw the Cat *Rutterkin* leape on her shoulder, and suck her neck.

Shee further confessed, that she heard her mother often curse the Earle and his Lady, and thereupon would boyle feathers and blood together, using many Devilish speeches and strange gestures.

#### *The Examination of Margaret Flower.*

**S**He saith and confesseth, That about foure or five yeares since, her mother sent her for the right hand glove of *Henry Lord Rosse*, afterward that her mother bade her goe againe into the Castle of *Bever*, and bring downe the glove or some other thing of *Henry Lord Rosse*, and she askt what to doe? Her mother replied, to hurt my Lord *Rosse*: whereupon shee brought downe a glove, and delivered the same to her mother, who stroked *Rutterkin* her Cat with it, after it was dipt in hot water, and so prickt it often, after which *Henry Lord Rosse* fell sicke within a weeke, and was much tormented with the same.

Shee further saith, That finding a glove about two or three yeares since of *Francis Lord Rosse*, on a dunghill, shee delivered it to her mother, who put it into hot water and after tooke it out and rubd it on *Rutterkin* the Cat, and bad him goe upwards, and after her mother buried it in the yard, and said a mischiefe



### *A wonderfull Discovery of Witchcraft.*

impenitency, and horrible distraction, according to the rest of that sort, exclaiming against the Devill for deluding them, and now breaking promise with them, when they stood in most need of his helpe.

Notwithstanding all these aggravations, such was the unparalleled magnanimity, wisdom, and patience of this generous Noble-man, that he urged nothing against them more then their owne confessions, and so quietly left them to judiciall triall, desiring of God mercy for their foules, and of men charity to censure them in their condemnation: but God is not mocked, and so gave them over to judgement, nor man so reformed, but for the Earles sake, they cursed them to that place which they themselves long before had bargained for.

What now remains (gentle Reader) but for thee to make use of so wonderfull a story, and remarkeable an accident, out of which, to draw to a conclusion, thou mayest collect these particulars: First, that God is the supream Commander of all things, and permitteth wonderfull actions in the World, for the triall of the godly, the punishment of the wicked, and his owne glory: of which man shall never attaine to know the reason or occasion. Secondly, that the Devill is the meere servant and agent of God, to prosecute whatsoever he shall command rather then give leave unto; limiting him yet thus farre in his owne nature, that he can goe no further then the bounds within which he is hedged. Thirdly, that this God hath punishments, *ad correctionem*, that is to say, chastisements of the godly, & *ad ruinam*, *Videlicet*, judgements against the wicked, wherein yet man must disclaime any knowledge, and forsake prejudicate opinions. For the very just shall be tried like gold, and no man exempted from castigation whom God doth love. Fourthly, that this Devill, though hee bee Gods iastrument, yet worketh altogether by deceit: for as he was a lier from the beginning; so let no man trust him, because hee aims at the confusion of all mankind. Fifthly, that the wicked (how ever they may thrive and prosper for a time) yet in the end are sure to be payed home, either with punishment in this life or in the life to come, or both, as a small reward of monstrous impiety.

*A wonderfull Discovery of Witchcraft.*

foule to it, and it promised to doe her good, and cause *Thomas Simpson* to love her, if shee would suffer it to sucke her, which she agreed unto; and so the last time it sucked was on Tuesday at night, the 23. of February.

*Margaret Flower*, at the same time confesseth, that she hath two familiar Spirits sucking on her, the one white, the other blacke spotted; the white sucked under her left breast, and the blacke spotted within the inward parts of her secrets. When shee first entertained them shee promised them her soule, and they covenanted to doe all things which shee commanded them, &c.

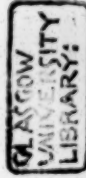
Shee further saith, That about the 30. of *January* last past, being Saturday, foure Devils appeared unto her in *Lincolne* Jayle, at eleven or twelve a clocke at midnight: The one stood at her beds feet, with a blacke head like an Ape, and spake unto her, but what, she cannot well remember, at which she was very angry because hee would speake so plainer, or let her understand his meaning: the other three were *Rutterkin*, *Little Robin*, and *Spirit*; but she never mistrusted them, nor suspected her selfe till then.

These Examinations and some others were taken and charely preserved for the contriving of sufficient evidences against them, and when the Judges of Assize came downe to *Lincolne* about the first weeke of *March*, being Sir *Henry Howard*, Lord chiefe Justice of the Common-Pleas, and Sir *Edward Bromely*, one of the Barons of the Exchequer, they were presented unto them, who not onely wondred at the wickednesse of these persons, but were amazed at their practices and horrible contracts with the Devil to damne their owne soules: And although the Right Honourable Earle had sufficient griefe for the losse of his children; yet no doubt it was the greater to consider the maner, and how it pleased God to inflict on him such a fashion of visitation: Besides, as it amazed the hearers to understand the particulars, and the circumstances of this devillish contract, so was it as wonderfull to see their desperate impenitency,

### *A wonderfull Discovery of Witch-craft.*

boorefull for us) there are divers opinions holden; As some by the pricking of a sharpe knife, naule, or other pointed instrument under the stoole or seate on which the Witch sitteth ( for thereon shee is not able to sit or abide ) others by scratching, or drawing of blood from the Witch, by either party that is grieved, or the next of blood to the same, and others by fire; as by burning any relique or principall ornament belonging to the suspected Witch, which shall no sooner bee on fire, but the Witch will presently come running to behold it; and of these, trials have beene made both in Hartfordshire, Northamptonshire, and Huntingdonshire; But the onely assured and absolute perfect way to finde her out, is to take the Witch or party suspected either to some Mildam, Pond, Lake or deepe River, and stripping her to her smocke, tie her armes acrossse, onely let her legs have free liberty; then fastening a rope about her middle which with the helpe of by standers may be ever ready to save her from drowning ( in case shee sinke ) throw her into the water, and if shee swimme aloft and not sincke, then draw her forth, and have some honest and discreet women neere, which may presently search her for the secret marke of Witches, as Teates, blood-moales, moist warts, and the like, which found, then the second time ( binding her right thumbe to her left toe, and her left thumbe to her right toe ) throw her into the water againe ( with the assistance of the former rope to save her, if shee should chance to sincke ) and if then shee swim againe and doe not sincke you may most assuredly resolve shee is a Witch: and of this many pregnant and true proofes have beene made, as namely by one Master Enger of Bedfordshire, upon the person of Mary Sutton ( a notable Witch ) whom he cast into his Mildam at Milton Mills, and found the effect as hath beene declared, and for her Witchcraft was there condemned and executed, and as this so I could recite a world of others in the same nature. But the truth is so manifest that it needeth no flourish to adorne it.

FINIS.





### *A wonderfull Discovery of Witchcraft.*

Sixthly, that man in his frailty must not presume of prosperity, but prepare a kind of stooping under the hand of God, when it pleaseth him to strike or punish us. Seventhly, that there is no murmuring nor repining against God, but quietly to tolerate his inflictions, whensoever they chance, of which this worthy Earle is a memorable example to all men and ages. Eighthly, that the punishments of the wicked are so many warnings to all irregular sinners to amend their lives, and avoid the judgement to come, by penitency, and newnesse of life. Ninthly, that though man could bee content to passe over blasphemies and offences against the Statutes of Princes, yet God will overtake them in their owne walks, and pull them backe by the sleeve into a slaughter-house, as here you know the evidences against these people tooke life and power from their owne Confessions. Tenthly, and last of all, that private opinion cannot prevaile against publike censures: for here you see the learned and religious Judges cried out with our Saviour, *Ex ore tuo.* Therefore though it were so, that neither Witch nor Devil could doe these things, yet *Let not a Witch live*, saith God, and *Let them die* (saith the Law of England) *that have conversati-on with spirits, and presume to blasphem the Name of God with spells and incantations.* O then you sonnes of men, take warning by these examples; and either divert your steps from the broad way of destruction, and irrecoverable gulfe of damnation, or with *Iosuahs* counsell to *Achan*, Blessè God for the discovery of wickednesse, and take thy death patiently, as the prevention of thy future judgement, and saving innocents from punishment, who otherwise may be suspected without a cause.

*Vinam tam facile vera invenire possem, quam falsa convincere.*

### The triall of a Witch.

**N**ow as touching the triall and discovery of a Witch (then which things cannot be any president more necessary and behooversfull